Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

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POETRY.

"THE PASSAGE OF THE RED SEA."

'Mid the light spray their snorting camels stood,
Nor bath'd a fetlock in the nauseous flood—
He comes—their leader comes!—the man of God
O'er the wide waters lifts his mighty rod,
And onward treads—The circling waves retreat,
In hoarse deep murmurs, from his holy feet;
And the chas'd surges, inly roaring, show
The hard wet sand and coral hills below.

With limbs that falter, and with hearts that swell,
Down, down they pass—a steep and slippery dell.
Around them rise, in pristine chaos hurl'd,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean green,
And caves, the sea-calves' low roof'd haunt, are seen.
Down, safely down the narrow pass they tread;
The beetling waters storm above their head:
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.

Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night,
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch of God.
Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sunlike heat supply,
Warm every cheek and dance in every eye—
To them alone—for Misraim's wizard train
Invoke for light their monster gods in vain:
Clouds heap'd on clouds their struggling sight confine,
And tenfold darkness broods above their line.
Yet on they fare by reckless vengeance led,
And range unconscious through the ocean's bed.
Till midway now—that strange and fiery form
Show'd his dread visage light'ning through the storm:
With withering splendor blasted all their might,
And brake their chariot-wheels, and marr'd their coursers' flight
"Fly, Misraim, fly!"—The ravenous floods they see,
And, fiercer than the floods, the Deity.
"Fly, Misraim, fly!"—From Edom's coral strand
Again the prophet stretch'd his dreadful wand:—
With one wild crash the thundering waters sweep,
And all is waves—a dark and lonely deep—
Yet o'er these lonely wastes such murmurs past,
As mortal wailing swell'd the nightly blast;
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.

[*Bishop Heber.*

NOTICES OF RECENT PUBLICATIONS

"*Pacific Overtures for Christian Harmony. No.* 1. *By the Editor of the Friend of Peace.*" Published in March, 1828.—24 pp. 12mo.

CONTENTS.

Christian Love and Party Spirit Contrasted.

Introductory Remarks,	Reason for Alarm,
Portraiture of Christian Love,	Admonitory Facts,
Portraiture of Party Spirit,	Opposite Effects of Christian Love and Party Spirit,
Party Spirit in Politics,	Prevalent Errors,
Party Spirit in Religion,	Conclusion.
Insanity of Party Spirit,	

The title of this work, the name of its editor, and the table of contents which we have given, sufficiently indicate its purpose and character. If, however, they need to be more clearly ascertained, the first paragraph of the Prospectus conveys the desired information.

"Twelve years of special observation and experience have convinced the Editor of the 'Friend of Peace,' that Party Spirit is the principal obstacle to the progress of pacific sentiments; and that Party Spirit among the different denominations of Christians, is but the War Spirit in a modified form, and as opposite to Christian love as darkness is to light. Impressed with these views, he deems it a duty to attempt to convince others of their correctness,—and thus to lay the axe at the root of the tree of strife."

"This tract," it is said, "is given as the first of an intended series of overtures to promote harmony among Christians. A few numbers only are intended; and whether any more will succeed this, depends on the pleasure of Him who is the author and preserver of life and health."—We apprehend that this attempt to soften the asperities of social life, and to remind Christians of that love, which is the fulfilling of the law and the bond of peace, has not met the attention it deserved. Nor do we wonder at this neglect.—In these times of division and crimination and recrimination, of pulling down and building up, the small voice of Christian forbearance is lost or unheeded amid the clamor of tongues and the warfare of parties. Still we doubt not that the entreaties of the peace-maker will be welcomed by many, who desire to see tranquility poured on the waters of strife; and we cannot but hope that some good may be effected by this publication. At least we trust that the venerable editor will be encouraged to complete the service he has so benevolently undertaken. The same characteristics of mind and style are perceived in this as in the former writings of this philanthropist. Take, for example, the following passages:

"As I hope to make it appear that Christian Love is the *health* of the soul, and Party Spirit a dangerous *disease*, I would premise the following things:—

"1. I would not be understood as supposing that good people are not liable to Party Spirit. In the present life, perhaps no one attains to such perfection, as to be at all times exempt from this malady. It is a disease which is as easily communicated from one to another as the small pox; but it is not like the small pox as to the liability of a person to take it a second time. In its first form it is often hereditary, being derived from infected parents. If by any means a person happens to recover from the first form of the disease, he is liable to take it again by contact with the infected, by their contagious breath, and by books or papers written by diseased persons.

"2. Another thing which I would have carefully kept in mind is, that I do not regard the disease as peculiar to any one sect, either in politics or religion, but as a disease to which people of every sect are liable, from which no sect is exempted, and against which every man should be on his guard."

Again, at the close of his tract,—

"There is one consideration which should have great influence to induce Ministers and all Christians to lay aside Party Spirit; that is, the influence which it has on the rising generation. Children take this disease from their respective ministers, parents, and other instructers. They soon learn to revile those who are reviled by their guides—to judge unfavorably of their characters—to apply to them the same reproachful epithets which they have been accustomed to hear. Thus a child may become prejudiced against a whole denomination of Christians, before he is able to understand any one of the disputed doctrines. Not only so—the children of one sect may thus be made enemies to the children of another sect, without receiving the least injury or provocation, but what has resulted from the prejudices of their respective parents or teachers. What minister, what parent, will not be shocked at the thought of thus contaminating the minds of his own offspring, or the children of other people? Is this the way to bring up children "in the nurture and admonition of the Lord!"

We were struck with Dr. Worcester's definition of party spirit. "Perhaps," says he, "I cannot give a better definition of the Evil One now to be described, than to say that party spirit is the selfishness of individuals associated and amalgamated for party purposes." We take one farther extract, and, for the sake of charity and religion, commend this publication to favorable notice.

"If the views, which have been given of Christian Love and Party Spirit, are according to truth, is there not reason to fear that errors are prevalent of a far more dangerous character than any of the opinions which have been the common topics of theological controversy; errors, not respecting the doctrines, but the *precepts* and the very *spirit* and *essence* of the Christian religion? If an opinion may be formed from the manner in which the controversies of Christians have been conducted, and from the spirit which the partisans have too often displayed, we may suppose that it has been a general belief that correct opinions of the doctrines of the gospel are of far more importance than obedience to its precepts, and that men may be justified in violating its precepts while contending for its doctrines. In no way, perhaps, have Christians more flagrantly transgressed the precepts of Christ, than by the unkind, reviling, and cruel manner in which they have treated one another, on account of their different doctrinal opinions.—Almost every species of crime has, at one time or another, been deemed laudable when covered with the pretext of 'contending earnestly for the faith once delivered to the saints.' Murder or homicide, in a multitude of forms, was once practised by Christians, as a means of suppressing supposed heresy; and tortures, far more horrible than instantaneous death, have often been resorted to for the same purpose. In later times, and in our country, homicide and corporal penalties, for the support of the gospel, have been abolished, and destruction of character has been substituted for the destruction of life. But which is the less evil of the two? Which requires the more of an unchristian spirit to effect the purpose? These are questions not so easily answered as some may imagine. Reviling or calumny is as strictly forbidden by the gospel as murder. Yet how common is this evil in religious—perhaps I should say, *irreligious* disputes between different sects of Christians! For myself, I am free to say, that I value my Christian character far above my life; and if either must be taken on account of my religious opinions, let it be the latter.—Others, it is presumed, of every denomination, value their characters as I do mine.—Why, then, is assassination of character so often deemed laudable, while assassination of life is a capital offence?"

EDUCATION.

We gave a brief notice in our last paper of Rev. Mr. Francis's Discourse on the *Errors of Education*. We think our readers will be pleased with the following extract, on the

Influence of Early Associations.

The secret, silent power of association may forge, slowly, link by link, chains, which afterwards the strength of manhood may struggle in vain to rend asunder. And in nothing is this power the minister of so much evil or so much good, as in the business of religion. To form in the mind of a child just and salutary conceptions of God, of duty, and of immortality, is, we have reason to think, the most difficult problem presented in the work of education; and here it is that we fall into some of our most unhappy errors. It but too frequently happens, either by ill-judged efforts or by negligence, that religion becomes connected in the ideas of the young with whatever is wearisome, or painful, or irksome, or terrifying; so that the thought of it never enters the mind except in company with images of an unhappy character. Its service, having thus become the bondage of fear or the work of constraint, either overshadows and darkens with fanaticism the subsequent years of life, or is thrown off with a feeling of deliverance, like that of the prisoner when he casts away his chains; and it is well, if it do not become an object of sarcastic scepticism and strong aversion. Lord Bolingbroke was compelled in his youth to read to his aunt, as a matter of duty, Dr. Manton's one hundred and ninety long sermons on the one hundred and nineteenth Psalm; and perhaps the deep and fixed dislike to religion created by this tiresome task, however piously intended by his relative, had more influence, than any argument, in perverting, the energies of his bold mind to the cause of infidelity. And Mrs. Hamilton tells us, from her own observation, that a little girl, to whom Sunday had been made a day of gloomy restraint and dull application, was so shocked by a sermon, in which the preacher described heaven under the figure of an *eternal Sabbath*, that it was only with great difficulty she recovered in after life from the disgust produced by this unfortunate association.—If the secrets of individual education were always known, similar instances would be found not uncommon. It is of the last importance, that the ideas, which children are led to connect with God and religious subjects, should be simple in their nature, and of a pleasant and encouraging character,—that they should strike a chord in unison with the good and happy affections of that buoyant period of life. If I might have my choice, I would never present the subject of religion to a child, but at a time when he was pleased and happy.—"If," says Dugald Stewart with his usual felicity of thought and expression,—"if the first conceptions, which an infant formed of the Deity, and its first moral perceptions, were associated with the early impressions produced on the heart by the beauties of nature, or the charms of poetical description, those serious thoughts which are resorted to by most men merely as a source of consolation in adversity, and which on that very account are frequently tinctured with some slight degree of gloom, would recur spontaneously to the mind in its best and happiest hours, and would insensibly blend themselves with all its purest and most refined enjoyments." And the power of association may be turned to good account in the work of mere instruction. Dr. Beattie's ingenious device to impress the idea of a designing Cause upon the mind of his son, by sowing seeds in such forms as to produce, when they sprung up, the letters of his name, is familiarly known;—and Orton informs us that Dr. Doddridge's mother taught him much of the history of the Old and New Testament, before he could read, by the help of the pictures on some Dutch tiles around the fire-place of the room where they sat, and that he never outgrew the impressions he then received.—In short, to know how to estimate and to wield the agency of association is one of the great secrets of a judicious and skilful education.

We were gratified to see the following remarks in the same discourse on the value of

Classical Learning.

In connexion with this point, I hope it may not be inappropriate to notice the growing disposition to decry the importance of classical learning. The blind reverence, which was once paid to Latin and Greek, seems to be changing into an equally unreasonable contempt. Some would banish them altogether from every part of the course of education; others think lightly of their value, and would concede to them but a very inferior place, and many lament that much time is wasted in their acquisition. The complaint is not new; nor is it an infallible token of the intellectual freedom, the rapid "march of mind," of which we love to boast. The days of Cotton Mather were not, we are accustomed to think, days of extraordinary light; yet even he took so much compassion on the hard fate of youth, who were bound to the grammar and dictionary, as to say, "I could wish, with some modern writers, that a *northwest passage* for the attainment of Latin might be discovered;—that instead of a journey which might be despatched in a few days, they might not be obliged to wander, like the children of Israel, many years in the wilderness."—Now this whole manner of treating the subject leaves out of view the fact, that mental discipline is one great and leading purpose of education,—and that this purpose is admirably answered by the study of the ancient languages. I believe it would be difficult, if not impossible, to substitute for it any other study, in a general system of education, which, considered in this aspect, would be of equal advantage to the learner. It is easy to sneer at what is called the folly of spending the precious season of youth, in learning *words* instead of *things;* and it is just as reasonable as it would be to ridicule arithmetic, as if it consisted only in making marks on a slate, or geometry, as if it were merely the art of drawing lines and diagrams on paper. The study of the ancient classics *is* the study of things,—and of some of the best and noblest things too. The master spirits of our race in modern times have been nourished and strengthened and trained by it; and we should value it, not out of any childish submission to the despotism of old opinion, but because we would have the youthful mind enriched with fine images and noble thoughts, and enabled through life to penetrate to the recesses of poetry and eloquence which have schooled all succeeding times,—because the study of language is, after all, the study of one of the best parts of philosophy, and does more to invigorate and train the mental powers at one period of life, than any pursuit which could take its place at that time.

COLLECTIONS.

Close Ambition.

In the debate in the House of Lords, on the motion for an enlargement of the Toleration Act, in the year 1773, Dr. Drummond, Archbishop of York, vehemently opposing the motion, stigmatized the dissenting ministers as "men of close ambition."—Lord Chatham said, "this was judging uncharitably, and whoever brought such a charge against them without proof, defamed." Here he paused, but presently proceeded,—"The dissenting ministers are represented as men of close ambition. They are so, my lords; and their ambition is to keep close to the College of Fishermen, not of Cardinals, and to the doctrine of inspired Apostles, not to the decrees of interested and aspiring Bishops. *They* contend for a scriptural creed, and spiritual worship: *we* have a Calvinistic creed, a Popish liturgy, and an Arminian clergy. The Reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief when they were not kept under restraint; but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church."

Progress of Scripture Light.

Is it not some presumption in favor of the Unitarian doctrine, that the course of biblical learning, since the revival of letters, should have tended to lessen the apparent objections to it on scriptural grounds? If Unitarianism had been unscriptural, the contrary might have been expected, as the result of fair and impartial criticism. Had the scriptures been only neutral with regard to this system, the improvements in sacred literature would, in all probability, have added some new objections to it, as well as taken some old ones from it. But how stands the fact? Unitarians have by criticism lost no text on which they build an argument; Trinitarians have lost the texts (Acts xx. 28, 1 Tim. iii. 16, 1 John v. 7,) on which they builded chiefly, and the places of which they cannot supply out of the Bible. Is not this precisely what might have been looked for, on the supposition of Unitarianism being the truth of the gospel?

Thundering Preachers.

"There is, I confess, a sort of men, sons of thunder, (but by a new way they thunder from hell, not from heaven,) who delight to represent God with all the terror and hostility to men, that their own base spirit and sordid melancholy can suggest. They so account him a Maker, that they scarce allow him to be a Preserver; they describe him as a father without bowels; they make him to triumph and please, and, as it were, recreate himself in the confusion of all his works: as if our destruction had been the sole end of our creation, and God only made us that he might afterwards have the pleasure of destroying us.

"With what pleasure may we hear some persons tell men that they are *damned!* Indeed with so much, that they seem to taste the expression more, than if they had heard that they themselves should be *saved;* persons fitter to blow the trumpet upon Mount Sinai, than to proclaim the glad tidings of the gospel. But still, after such have said all to bespatter God's natural kindness to the sons of men, all their furious, blustering expressions will be found not to have been copied out from any such real harshness in God, but to have issued only from the fumes of an ignorant head and an ill-natured constitution." *South.*

Complaint of the Times.

"This querulous reflection upon the evil of the present times stands obnoxious to the charge of folly. Thoughts and words alter not the state of things. The rage and expostulations of discontent are like a thunder without a thunderbolt, they vanish and expire into noise and nothing, and, like a woman, are only loud and weak. States are not altered, nor governments changed, because such an one is discontented, and tells us so in a sermon, or writes it in a book, and so prints himself a fool. Sad, undoubtedly, were our case, should God be angry with a nation as often as a preacher is pleased to be passionate, and to call his distemper the word of God.

"A quill is but a weak thing to contest with a sceptre, and a satirical remonstrance to stand before a sword of justice. The laws will not be worded out of their course. The wheel will go on, though the fly sits and flutters and buzzes upon it.

"Though there be a lion, a bull, a venomous serpent, and a fiery scorpion in the zodiac, yet still the sun holds on his way, goes through them all, brings the year about, finishes his course, shines and is glorious, in spite of such opposition. The maunderings of discontent are like the voice and behaviour of a swine, who, when he feels it rain, runs grumbling about, and by that, indeed, discovers his nature, but does not avoid the storm." *South.*

Prudence.

"We think no terms bad enough to use towards one another; and yet one of the most famous disputes that we find mentioned in scripture, and that between the most opposite parties that can be imagined, was managed after another fashion; I mean that recorded by St. Jude, between Michael, the arch-angel, and the Devil, ver. 9. 'Yet Michael, the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring a railing accusation;' he durst not allow himself to do this, no, not in the heat of dispute, when persons are most apt to fly out into passion, because it was indecent, and would have been displeasing to God. This, I believe, is the true reason why it is said, 'he durst not bring a railing accusation.' And yet I may add another, which is not improper for our consideration; I am sure it has a good moral: the Devil would have been too hard for him at railing; he was better skill'd at that weapon, and more expert at that kind of dispute." *Tillotson.*

Dread of Inquiry.

"Honest Will Whiston," as he was familiarly, but justly, called by his cotemporaries, was deprived of his mathematical professorship, and expelled from the University of Cambridge, for maintaining the doctrine of the Divine Unity.

In his "Historical Memoirs of Dr. Samuel Clarke," Whiston testifies under his hand, that he once exhorted Bishop Smalridge "to write a little book, to recommend a fair and impartial review of Christian antiquity," and that his lordship answered, "with great emotion of mind and body,—Mr. Whiston, *I dare not examine, I dare not examine.* For if we should examine and find that you are in the right, the church has then been in an error so many hundred years."

Lardner.

It is rather curious that Lardner should be appealed to with confidence and professed admiration by all Christian parties, so many of whom charge that system which he held, Unitarianism, with blasphemy, and represent it as vitiating the mind and character. In much the same way, both Newton and Locke, who were Anti-trinitarians, are appealed to by Christians, when they wish to carry home to unbelievers the argument from authority, as the brightest ornaments of the Christian faith, when, at the same time, the denial of the Trinity is held forth as justly bereaving a man of the Christian name, and is pronounced certainly damnable!

Heresy and Schism.

"Heresy and schism," says the ever-memorable Mr. John Hales, of Eaton, "as they are in common use, are two theological scarecrows, which they who uphold a party in religion, use to fright away such, as making inquiry into it, are ready to relinquish and oppose it, if it appear either erroneous or suspicious. For as Plutarch reports of a painter, who having unskilfully painted a cock, chased away all the cocks and hens, that so the imperfection of his art might not appear by comparison with nature; so men, willing for ends to admit of no fancy but their own, endeavor to hinder an inquiry into it by way of comparison of somewhat with it, peradventure truer, that so the deformity of their own might not appear."

Orthodoxy and Heterodoxy.

Heterodoxy and Orthodoxy, the popular shibboleths of a party, betray their origin in the turn of the Greek Christians for disputation and quarrel. Orthodoxy is from *orthos,* right, and *doxa,* opinion; heterodoxy from *heteros,* another, *doxa,* opinion.

The orthodox are always the larger party. The term shifts, as parties alter, and power changes hands.

The late Lord Sandwich, in a debate in the House of Lords, on church affairs, observed,—"I have heard frequent use of the words orthodoxy and heterodoxy, but I confess myself at a loss to know what they mean." On which Bishop Warburton replied,—"Orthodoxy, my lord, is *my* doxy; heterodoxy is *another man's* doxy."

CHRISTIAN REGISTER.

BOSTON, JULY 5, 1828.

Unitarianism in Boston.

It has been our intention, for some time past, to furnish our distant readers with some account of the rise, progress, present state and prospects of Unitarian Christianity in the metropolis of New-England, the great seat and source of this growing heresy. Perhaps there is no other place on the face of the earth, where the great doctrine of the simple, undivided Unity of the Great First Cause is embraced by so many, and these among the best informed, most serious and religious portion of the community. Geneva, once the hot-bed of Calvinism, possesses, it is true, an intelligent clergy and a numerous people attached to the simple truths of the gospel; and in the remote and retired region of Transylvania, the city of Clausenburg enrols among its citizens no small quota who avow their belief of the Unitarian faith. Still the capital of Massachusetts may deservedly claim the high honor of being the place, where, in modern times, Christian truth, as we understand it, is most widely diffused and most zealously embraced.

The rise and progress of Unitarian Christianity in New-England is highly instructive and interesting, and is one of those topics which deserve to be traced by the masterhand of a philosopher.

The most important fact connected with it, is that it was of *native* growth; not a frail and sickly exotic transplanted from a distant clime, and with difficulty reared by the nursing hand of its partial admirers; but a strong and healthy plant that sprung up spontaneously in the soil of biblical study, enriched by knowledge and intelligence, and watered by the dews of heavenly grace. It was a goodly vine that grew up without artificial nourishment and watchful care, and in time sent out her boughs unto the sea, and her branches unto the river.

The developement of Unitarian Christianity among us was also a *slow* and *imperceptible* process. It was not the mushroom product of a single night; but, like the tardy and solid growth of our own elm, every year that has rolled by since the landing of our pilgrim fathers on Plymouth rock, has added a little to its stateliness and strength.

Those worthy and excellent men who settled New-England were, we believe, chosen in Divine Providence to carry on in the new world the half finished work of the Protestant Reformation, and to lead the way to those religious opinions which we now hold and maintain to be the very "truth as it is in Jesus," "the faith once delivered to the saints." From the first planting of our land, we were blessed with a race of learned and educated men, both in church and state.—Our magistrates and our ministers, from the beginning, were ripe scholars, profound thinkers, deeply versed in all the learning and theology of the times, coming fresh from the schools and the universities of the old world. Their descendants did not disgrace themselves by degenerating from their sires; but, on the other hand, proceeded onwards in the career of inquiry and improvement, till, at the end of little more than a century, the result was, that the most intelligent and sensible men, both among the clergy and laity, in this part of the country, abjured the heart-withering dogmas of the Genevan reformer, and embraced the milder and more rational views of the Arminian faith. The reformation, so happily begun and forwarded, did not stop till the great fundamental doctrine of the simple, undivided Unity of God was discerned, embraced and avowed in this metropolis and its vicinity, by the clergy, by the judges, the magistrates, and counsellors of the land, and by all who had wisdom and intelligence enough to discriminate between truth and error, and to disentangle the plain truths of God's word from the human fictions in which they had long been involved. This ascendancy which liberal and rational Christianity, on its first developement, acquired among persons of judgment and reflection, it has ever since retained, and still posesses, so that at the present time it is justly regarded among us as a phenomenon to behold an individual possessed of a strong mind and of habits of accurate research, holding to the exploded doctrines of the Trinitarian and Calvinistic theology.

Our remarks on this subject have already extended to such a length, that we must defer what remains to be said to some future occasion.

Theological School.

The Annual Visitation of the Theological School at Cambridge will take place on Friday next, the 11th instant. The Exercises will be public, and commence at 9 o'clock, A. M. in the Chapel of Divinity Hall.

ECCLESIASTICAL.

Installation.

On Wednesday, June 25, Rev. David Damon was installed Pastor of the Congregational Church and Society in Salisbury and Amesbury. The following was the order of the services:—

1. Introductory Prayer, by Rev. Mr. Osgood, of Sterling. 2. Selections from Scripture, by Rev. Mr. Loring, of Andover. 3. Sermon, by Rev. Dr. Thayer, of Lancaster. 4. Prayer of Installation, by Rev. Dr. Andrews, of Newburyport. 5. Charge, by Rev. Dr. Parker, of Portsmouth. 6. Right Hand of Fellowship, by Rev. Mr. Lincoln, of Fitchburg. 7. Address to the Society, by Rev. Dr. Flint, of Salem. 8. Concluding Prayer, by Rev. Dr. Lowell, of Boston.

The following hymns, written for the occasion, the former by Rev. Dr. Flint, and the latter by a member of the society, were sung:—

HYMN.

Holy Father, God of love,
Lo, we bow a suppliant throng,
Asking audience from above
To our prayer and to our song.

To our prayer, that help from Heaven,
Gifts and graces, free and large,
Of thy Spirit may be given
To thy servant and his charge.

And accept our song of praise
For the shepherd sent to lead
Thirsty souls in pleasant ways,
Through cool shade and dewy mead,

To the fount that gently flows,
Fed from springs that never fail;
There to drink and find repose,
Till they wake within the vail.

Jesus, our forerunner there,
Waits to greet the souls of all,
Freed from sin and freed from care,
Who on earth obey his call.

"Come," he says, "and freely take,
Without money, without price,
Living waters; come and slake
Nature's burning thirst for bliss."

HYMN.

Accepted are our humble vows!
A faithful monitor is given,
To guide our hopes, to soothe our woes,
And win the willing soul to Heaven.

His solemn mission to fulfil,
With ready heart, behold him stand!
No menial train await his will,
No pompous emblems of command.

Such aid his holy cause disdains,
He trusts the might of truth alone,
The truth the written word contains,
Which in the Saviour's practice shone.

And, bless'd by influence from above,
Oh! may we feel his gentle sway,
Bind to our hearts his words of love,
And follow where he leads the way.

To thee, Great Spirit, we commend
Pastor and people—both are thine—
On both may richest gifts descend,
The dews of peace and love divine!

And when their worship here is o'er,
And others in these walls are known,
May both, then, join forevermore,
In purer worship, round thy throne!

The services were throughout highly interesting and impressive, and were listened to with earnest attention by a numerous audience. Dr. Thayer discoursed from Jeremiah xxiii. 28, "*He that hath my word, let him speak my word faithfully;*" and set forth the paramount duty of *faithfulness* in the Christian minister.

The services derived additional interest from the consideration of the difficulties which this infant society had encountered and overcome, in their endeavors to provide for the moral and religious instruction of themselves and their children, and to rear a fit temple to the worship of the One only Living and True God. It was delightful to the followers of Christ to see the religion of their Master planted again in that enterprising spot, where it once flourished under the fostering care of venerable men, who have long since fallen asleep. In the choice and settlement of their Pastor, the society have acted with entire unanimity, and manifested a zeal for the institutions of religion worthy of so good a cause. We cannot but congratulate them on the success which has crowned their laudable exertions, and on the brightening prospects which now open on their view.

NEW PUBLICATIONS.

Upham's Letters on the Logos.

In these Letters, Mr. Upham has made a valuable gift to the lovers of critical theology. Notwithstanding the labors of Le Clerc, Lardner and Eichorn, the true meaning of the word Logos, as used in the proem of John's Gospel, remains a subject of controversy. It is, indeed, generally agreed, by the most accurate biblical scholars, that the passage in question, affords no support to the doctrine of the Deity of Jesus Christ; but the origin of the expression, the peculiar opinions to which the writer alluded, and the precise ideas, which he intended to convey, have not been satisfactorily investigated. It is no wonder, that with our ignorance of the habits of thought prevalent among the apostles, many of their arguments and allusions should not be perfectly understood. As we are not of the number, who believe that the science of theology was brought to perfection in the 16th century, nor yet in the 18th, we are glad of any attempt to elucidate the phraseology of the sacred writers. We accordingly take pleasure in recommending Mr. Upham's book to the attention of our readers. It will be found to contain the fruits of extensive research, enlightened criticism, and manly reasoning. We are not prepared to say, that his view of the Logos is entirely correct, though it is supported by arguments, which it is not easy to answer; and recommended by its singular simplicity and harmony with the language both of the Old and New Testaments. We wish, if the ground he has taken is not tenable, that the weak point may be exposed. Mr. Upham himself, in his preface, "most earnestly invokes a severe scrutiny of the arguments, the evidence and the doctrine which these Letters exhibit. If his views are founded in error, the developement of that error will be regarded as a favor." The discussion will certainly do good, though no unexceptionable theory should be established. We hope that some one competent to the task will give us a thorough and impartial review of this book in the pages of the Examiner.

Mr. Upham's book has one merit, which, we wish, might be always imitated. We mean its mild and temperate spirit. He writes like a gentleman and a scholar, without assuming the airs of a disputant. Though engaged upon one of the perplexed portions of Scripture, which many seize as an apology for angry discussion, he never forgets the calmness of the Christian in the zeal of the advocate, and reasons throughout like a man intent upon truth rather than a triumph.

We hope that the Letters may go through another edition, and in that case, we recommend to the author, to enlarge it with notes, which shall enable a reader to verify his statements, by an appeal to the original authorities. As it is, we are left too much with the mere results of the writer's investigations, when a little more extensive view of the several steps, and the separate portions of evidence, would be satifactory to the critical student.

Ware's Jotham Anderson.

Our old friend and correspondent, *Jotham Anderson*, has at last seen fit to drop his disguise and reveal his real name. In it we recognize one who has done much to give clear views of Christian truth, and to portray and illustrate the satisfactions of a religious life. Many and various as have been the productions of Mr. Ware, we know of none that will exert a happier influence, or that reflects greater honor on its author than this little volume. 'It is written with a simplicity and feeling which bear as honorable testimony to the intellect as the heart of the village pastor. The style is unaffected and unornamented, but correct and sometimes beautiful; the sentiments are pure and liberal, full of devotion to God and benevolence to man. The book contains rather the history of the pastor's mind, than a narrative of facts; rather a delineation of the progressive changes effected in his religious sentiments, than a record of the every day occurrences of human life; and is filled with many useful lessons for the Christian, the bigot, and the sceptic. To the Christian it pictures the beauty of charity and forbearance; on the bigot, who fearlessly denounces the creed and the practice of him who, in humble dependance on the Scriptures and the mercy of his Maker, receives in sincerity what he conceives revelation to teach, and relies on the benign attributes of Deity for forgiveness of his many omissions, it inculcates liberality and toleration; and to the sceptic, who, revolting at those doctrines offered to his acceptance in the arrogance of human teachings, rejects alike all systems, it speaks in soothing and inviting language, tells him to apply in humility and faith to the one sacred oracle for assistance and knowledge, and beseeches him not to despise all that is good and holy, because much of it has been perverted and misrepresented by bigotry and intolerance.'

Besides the "*Recollections*," the present edition contains four other pieces, entitled, 'A Sabbath with my Friend, The Village Funeral, May Morning, Extracts from a Journal.'

To those who have not yet seen this simple narrative, we recommend it for the happy and liberalizing impression which we think it calculated to make on every unshackled mind. Though the author, in the wisdom of Divine Providence, is for a time restrained by sickness from instructing by his voice, yet he enjoys the privilege of silently communicating knowledge and exhortation by his useful writings. May the reflection that in the season of health he labored diligently and laid up a store of instruction and advice, support and cheer him in his absence from his charge and the suspension of his labors; and may he return ere long with renovated strength to the field of duty and usefulness, to gladden the hearts of his people, and to refresh the souls of his brethren in the ministry.

Dr. Flint's Address on Intemperance.

The community are under great obligations to the 'Massachusetts Society for the Suppression of Intemperance,' for the many able discourses and judicious reports which it has been instrumental in eliciting and presenting to the public view. The oldest among the Associations which have for their object the abolition of this odious and destructive vice, it has likewise been the foremost and most efficient in its practical operations. We do not mean that this society has been blustering or meddlesome in its benevolent projects; but pursuing a prescribed course of measures in an unpretending and noiseless way, it has done far more than any similar body to arouse the public attention to the alarming nature and fatal effects of this crying sin of the land. By enlisting the efforts of the most sensible and accomplished minds in the various walks of life, it has called forth and registered a mass of fact and argument which you will seek for in vain elsewhere, and which have been of incalculable service in guiding the proceedings of the philanthropic. To the documents already furnished by the pens of Bradford, Ware, Sprague, and others, we have now the pleasure of adding the interesting and instructive Address of Dr. Joshua B. Flint. Modest and unpretending, plain and practical throughout, we think that in point of utility it is inferior to none that have preceded it. Dr. F. speaks with a confidence and decision on this subject that are authorized by his professional knowledge and personal experience. He every where calls things by their right names, censures without fear the customs of society and the evasions of salutary laws. We anticipate for this discourse a wide circulation, and a powerful influence. We trust that the public will soon call for another edition, and that in a cheaper form it may reach every dwelling in the land.

Kenrick's Exposition.

To the enterprise of Messrs. Munroe & Francis the public are indebted for the republication of this excellent "Exposition of the Historical Writings of the New Testament." *Excellent*, we call it; for we know of no other commentary in the English language worthy to be compared with it for popular use. We do not pretend to say that we approve of every explanation contained in these three volumes, or that we give our full assent to each and every sentiment therein avowed. And we have never yet had the good fortune to meet with a book of this character. We know not the writer, all whose thoughts and statements coincide precisely with our own. Still we do not, on that ground, abjure all reading, nor shall we, in this particular case, on account of some trifling or important difference of opinion, hesitate to recommend a work which contains so much that is true and useful and instructive.

—"*Ubi plura nitent in carmine, non ego paucis "Offendar maculis.*"

"*What is the chaff to the wheat?*" We are willing to take the grain, and be at the trouble of separating the tares from it, if any there be. We are not of that timid generation, who are startled at every notion that is novel, or at variance with their prejudices. Nor do we belong to that dependent class, who will not read a book that has not the *imprimatur* of a party upon it; and who flee from a work which, by the prudent foresight of their leaders, has been inserted into an *Index Expurgatorius*. We belong to no theological or literary clan.

"*Nullius addictus jurare in verba magistri,*"

We read where we please, and believe just as much as we find to be true.

With these opinions and feelings, we are glad to have the expositions of so judicious a critic as Kenrick reprinted in this country, without change, mutilation, or addition. If there are errors and heresies in the book, he alone is accountable for them. And if there be in it lucid expositions, devout reflections, practical remarks, and earnest exhortations to godliness and a holy life, (and we know that the work is full of them,) let him have the credit of these too. It will be found to be an admirable family book, suitable to be read on the sabbath, and at the morning and evening devotions. Such a work as this has long been a desideratum; and we trust that it will have a liberal patronage, and recompense the labor and expense of the enterprising publishers. Its cheapness is no small recommendation, in this age of books. We know of no work so valuable as this, which is sold at so low a rate. Five dollars for three octavo volumes, well printed on a good paper, cannot be deemed exorbitant. We wish that every family may purchase and read it, and we accordingly recommend it to their candid examination.

Dabney's Annotations.

'*Annotations on the New Testament*—compiled from the most approved critical authorities for popular use, by J. P. Dabney.' The first number of this little work is just published, and possesses, to say the least, the merit of being concise and close. It is literally *densus et brevis*. It will be found, we think, a valuable auxiliary to the inquisitive reader of the New Testament. Its low price, 8 cents per number, puts it within the reach of every individual. No teacher of a Sabbath School should be without it. We hope the industrious editor will find encouragement sufficient to induce him to persevere and complete a faithful and accurate body of Explanatory Notes on this most precious of all books.

QUERIES.

1. Whether the Socratic method of asking questions, be not a proper method to find out truth?

2. Whether it be a sufficient reason, because a man was of one opinion on Monday, that he should not, upon better information, be of another on Tuesday?

3. Whether unchangeableness be not a *Divine* attribute?

4. Whether it is not high presumption, in any creature, to pretend to it?

5. Whether it is not becoming, yea, honorable, in a man, when he finds that he has been in an error, to acknowledge and retract?

6. Whether conscience ought not to be the grand director of life?

7. Whether sincerity is not at the bottom of all true religion?

8. Whether every man who continues to act in the affairs of religion, contrary to his inward persuasion, is not a heretic, in the worst sense of the word?

9. Whether every member of civil society has not a right to profess what opinions in religion appear to him to be true, which are not inconsistent with the good of the State?

10. Whether human creeds and articles are not more the tests of a party, than standards of truth?

11. Whether the several persecutions and destructions which Christians have brought upon one another, from the Council of Nice to the Council of Trent, and so on, have not been occasioned by articles and creeds of human invention?

12. Whether out of every hundred instances of punishment upon account of religion, ninety-nine have not been inflicted upon the professors of the truth?

13. Whether creeds, articles, &c. are not allowed by all to be only the *means*, and not the *ends* of religion?

14. Whether the true ends of religion be not to promote glory to God in the highest, peace on earth, and good will towards men?

15. If means are found, by experience, to defeat the end, instead of accomplishing it, whether these means ought to be used any longer?

16. Whether the Holy Scriptures are not a complete rule of faith and manners?

17. If they be, what necessity is there for any addition?

18. Whether there be any end of these additions?

19. Who are the best friends to the church, they that would remove errors out of it, or they that would keep them in?

20. Is it not the fundamental principle of the Reformation, as of Christianity itself, that the Word of God is the *only* rule of faith?

21. Are not these things worthy of very serious consideration?

PARAGRAPHS.

Reasons of State. Persons who have the government of States entrusted to them, when they commit acts of perfidy, injustice, and violence against their own subjects, or against any foreign power, whatever may have been their real motive, screen themselves, as they think, from reproach, by alleging, it was done for certain *reasons of state*. Which expression, therefore, is always taken in a bad, but never in a good sense, and signifies that something hath been perpetrated very unreasonable, and contrary to the common rules of justice.

Reasons of great Guns. As for the *reason of great guns*, I must acknowledge it is very forcible, and often succeeds when other reasons fail. It was quite agreeable to the character of Louis XIV. to inscribe on his cannon, Ratio ultima Regum, *the last reason of Kings:* and I have heard that another prince of the same turn used to call his guns suprema lex, *the supreme law*. Thus many of those mortals who are vested with sovereign power, and set up at the head of nations to govern the world by reason and law, employ this very power to overturn and destroy what it was designed to defend, and impudently and profanely call their brutal tyranny and violence by these divine names. And I suppose the gentleman took the hint from the aforesaid pious King of France, who wrote upon the gate of the Inquisition at Lisbon, ratio ultima clericorum,—*the last argument of the clergy.*

Orthodoxy. Orthodoxy is a Greek word which signifies a right opinion; and hath been used by churchmen as a term to denote soundness of doctrine or belief with regard

to all points and articles of faith. But as there have been amongst these churchmen several systems of doctrine or belief, they every one assert for themselves, that they *only* are orthodox and in the right; and that all others are heterodox and in the wrong. So that what at one time, and in one place, hath been declared orthodoxy, or sound belief, hath at another time, and in another, or even the same place, been declared to be heterodoxy, or wrong belief. Of this there are numberless instances in ecclesiastical history: and we may only just take a transient view of the present Christian world to perceive many more instances of it subsisting at this day. What is orthodoxy at Constantinople, is heterodoxy or heresy at Rome. What is orthodoxy at Rome is heterodoxy at Geneva, London, and many other places.—What was orthodoxy in the reign of King Edward the Sixth, became heresy in the reign of his sister Mary; and in Queen Elizabeth's time things changed their names again. Various was the fate of these poor words in the reigns of succeeding kings, as the currents of Calvinism, Arminianism, and Popery, ebbed and flowed. So uncertain and fluctuating a thing is orthodoxy. To-day it consists in one set of principles; to-morrow in another. At Rome it is wrapped up in mystery; in Britain it is now set forth as the object of common sense and reason.

SENSE. A gentleman of eminence, talking one day with the late Bishop of L——, concerning Dr. Clarke, said, that he was surprised the Convocation had set themselves to persecute, with so much violence, a man that was an ornament and honor to their whole order by his great learning and sense. Sense! cried the good bishop. Indeed I think Dr. Clark is very deficient in that: for if he had but *common sense*, he would take more care of himself. O, my lord, I understand you. But if neglecting a man's worldly interest proves that he wants common sense, I fear it will be found that the apostles and our blessed Saviour himself had no great share of it.

INTOLERANCE. I own that there have been many wars and tumults raised in the world upon account of religion. But I would have it observed, that this has not happened from the different opinions of mankind in this affair, but from that cursed spirit of *intolerance* which has been inspired into almost every party,—to bear with none but themselves.

Persian Letters.

HERESY. Selden, in his Table Talk, says, It is a vain thing to talk of an heretic, for a man cannot, for his heart, think otherwise than he does think. In the primitive times there were many opinions. One of these opinions being embraced by some Prince, and therefore received into his kingdom, the rest were condemned as heresies; and his religion, which was but one of the several opinions, declared to be orthodox and derived from the apostles.

CONTROVERSY. Disputes in religion will never be ended, because there wants a measure by which the business would be decided. The Puritan would be judged by the Word of God; but he means his own explication of it, though he is ashamed expressly to say so. Ben Johnson satirically expressed the vain disputes of divines by *Inigo Lanthorne* disputing with his puppet in Bartholomew Fair, *it is so*—It is not so—*It is so*—It is not so; crying thus one to another a quarter of an hour together. It is to little purpose to labor to reconcile religions. It is well if they could be reconciled so far that they should not cut one another's throats!

ARTICLES OF FAITH. It is well known that the Council of Trent added twelve articles to the ancient creeds. Why, then, might not another council of the clergy add as many more? So that, at this rate, they may, by such improvements, continue adding to the Christian religion to the end of the world. And if this be allowed, it will be no easy matter to refute Mahometanism itself, which pretends to be nothing else but an *improvement* on the religion of Jesus.

CONSUBSTANTIAL. Ever since the Council of Nice, or rather the Council of Constantinople (for indeed the Council of Nice did not decree this whole affair,) the consubstantiality of the Trinity hath been made the grand criterion of orthodoxy or right thinking, i. e. of not thinking at all: for to pretend to think on what we confessedly do not understand, nor can ever understand, and not to think at all, seems to me much the same thing.

MYSTERY. It is surprising that mankind should suffer themselves to be mocked, abused, and insulted by certain dealers in hard words, who, when they are driven by men of spirit out of every other fort, retire to the impregnable one of MYSTERY, where they think themselves secure, and impudently defy all the attacks of human understanding and common sense. Like the philosophers of old, who, when they were puzzled to account for any phenomenon in nature, resolved it easily by the convenient term of OCCULT QUALITY.

THE TRINITY. Some understand by three persons in the Deity, three distinct beings or minds united together, in some mysterious and ineffable manner, so as to make but One. And this is the common notion of the Trinity, founded on the common meaning of the word person. Others say, that the three persons in the Trinity signify three qualities, modes, or distinctions in the same Divine Being or Mind, viz.—Divine Intellect, Divine Self-Knowledge, and Divine Complacence; and a great deal of critical learning hath been employed to prove this meaning of the word person. And yet these two very different and contrary opinions are both deemed *orthodox, very orthodox,* (witness South and Sherlock.) But how so? Why, because both parties agree in using the same words to express their different sentiments of what they both call a great *mystery*. And so it would seem that it is not a right opinion, but the using a certain set of phrases, whether they signify this or that, or nobody knows what, that is required to denominate a man orthodox.

INVOLUNTARY ERROR. Men may innocently err in what they may be ignorant of without the hazard of salvation. I acknowledge that I am ignorant of the nature of substance, and cannot pretend to compare substances with one another, so as to find out the sameness, the likeness, the difference of substances; yet I hope, through the mercy of God, I may be saved, notwithstanding. I am sure that if I should, from malice, from obstinacy, or worldly interest, profess to believe opinions contrary to the conviction of my mind, I should, by such false profession, very much endanger my salvation.

ORIGINAL COMMUNICATION.

For the Christian Register.

MR. EDITOR,—

I have no faith in the boasted triumphs of Orthodoxy. They are in the main false and delusive. Very much against their intentions, the Orthodox are contributing greatly to the spread of Liberal Christianity. As to the intelligent and reflecting portion of the community, it is only necessary that they should have Orthodoxy presented to them naked and undisguised, in order to revolt from it. On the thinking part of society the Orthodox have lost their hold, and they are now attempting to make themselves amends, and to keep up their power, by enthralling the ignorant, and subjugating the thoughtless. Among the means resorted to for this purpose, I expect, ere long, to see advertised the following:—

PROSPECTUS OF A COURSE OF LECTURES,
To be delivered in all the Churches.

LECTURE I.

On the personal existence of an omnipresent Devil.

LECTURE II.

That God made a law, and annexed to the breach of it the penalty of eternal damnation to a material fire and a local hell.

LECTURE III.

That God created a frail and imperfect being, who, he knew, would, among the first acts of his life, violate this law.

LECTURE IV.

That the circumstance, that the law was broken, without any deliberate intention on the part of the transgressor to offend the Lawgiver, but through the delusions and temptations to which, by his constitution, he was made liable, can make no difference with a God of immutable justice.

LECTURE V.

That God pronounced the sentence of eternal damnation, not only upon the transgressor, but likewise upon all his progeny, whether they personally offend or not.

LECTURE VI.

That it is infinite justice on the part of God, to impute to children the transgressions of their parents.

LECTURE VII.

That the human race are born into the world, enemies of God, haters of all goodness, and the children of the Devil, and justly subject to torments here, and the pains of hell hereafter.

LECTURE VIII.

That God, possessing infinite mercy as well as infinite justice, accepted the infinite sufferings of his innocent Son, instead of the sufferings that were due to him for the guilt of the world; and thus relieves mankind from the curse of the law, and conditionally saves them.

LECTURE IX.

That notwithstanding this infinite substitute, whereby the justice of God was satisfied, the pardon of mankind is, nevertheless, forgiveness of free grace.

LECTURE X.

That the contract made in the councils of eternity, tripartite, between the Father, Son, and Holy Ghost, whereby the Father agreed to release from his vindictive justice a select and limited number of the human race, if the Holy Ghost would come down and sanctify them, and the Son would suffer punishment in their stead,—is an infinitely wise plan of salvation; reconciling at once the infinite justice with the infinite mercy of God.

LECTURE XI.

If, by this infinitely wise plan of salvation, only one sinner should be saved out of the world, and all the rest be eternally damned, it would fully establish the infinite mercy of God.

LECTURE XII.

That notwithstanding the Devil should get by far the largest portion of the human family, it would be no impeachment of the power, the wisdom, or the mercy of God, but he would thereby be glorified.

LECTURE XIII.

That human reason is inimical to religion.

LECTURE XIV.

That the first step towards becoming religious, is, to prostrate and discard the understanding God has given us, and to yield ourselves unreservedly to the dogmas of Orthodoxy.

We also anticipate that a new Professorship will be founded, to be entitled, "A Professorship for the re-establishment of the exploded vagaries of the human mind during the dark ages; and especially for the restoration of the axiom, then recognized, that 'the more absurd and impossible any thing is, the greater should be our faith in it.'"

We know several individuals, whose principles and qualifications eminently entitle them to fill the chair of such a Professorship.

And now, O ye simple ones, say, how would you be able to resist an apparatus fraught with such persuasive wisdom, and, withal, so honorable to God and useful to men?

PICTOR.

LITERARY.

North American Review.—The sixtieth number of this valuable Journal, just published, contains the following articles. 1. Lower Canada. 2. Compagnoni's America. 3. Medical Societies. 4. Universities. 5. The Chippewa Indians. 6. The Art of being happy. 7. The Red Rover. 8. Nathaniel Appleton Haven. 9. Necessity of the Common Law. 10. Farrar's Mathematics. 11. Politics of Europe. 12. Epitome of Grecian Antiquities. 13. West's Journals.

The Liberal Preacher.—The first number of the second volume, for July, just published, contains a well written Sermon by Rev. John Pierpont, of Boston, "On Christ's sense of dependence on God, particularly as shown in his Intercessory office." The text is John xi. 41, 42. *Father, I thank thee that thou hast heard me, and I know that thou hearest me always.*

The Course of Time, a poem in ten books, by Robert Pollok, is just re-published in this city, from the English edition. Our readers will recollect the extract we gave from it some time since, and the high encomiums bestowed upon it by the Eclectic Review.

Books for Children.—A few years past have witnessed very great improvements, in the character and mechanical execution of books for children. A little judgment in the selection is now only necessary, to enable the parent to procure as many books as his children can read, suited to their capacity, and fitted to afford entertainment and instruction. Within the last week the following books for children have been advertised by their respective publishers:—

The Tales of Peter Parley about Europe.—This book, written by the author of Tales about America, and published by Mr. Goodrich of this town, presents a cursory geographical view of the principal countries of Europe, in a style adapted to the comprehension, and suited to engage the attention of children. It is very neatly printed and is embellished with neat wood cuts.

The Young Pilgrim, or Alfred Campbell's Return to the East.—This is a late work of Mrs. Holland's, republished at New-York. It consists of the description of a tour through some of the Islands of the Levant, Egypt, Nubia, Arabia, Palestine, Asia Minor, and part of European Turkey. It is embellished with neat engravings, illustrating some of the most remarkable objects described.

RELIGIOUS INTELLIGENCE.

The following Memorial was circulated in Livingston county, in the year 1827. We publish it as a curious specimen of this 'enlightened age." Should it fall under the eye of some inquirer, half a century hence, it will be read with incredulity, or ranked with Papal Bulls of former times:

"A Memorial of sundry inhabitants of the county of Livingston, addressed to the Stockholders of the Livingston County High School.

"We, the undersigned, inhabitants of the county of Livingston, having been informed that the Board of Directors of the Livington County High School have employed, as instructers in said school, three young men from Harvard University, beg leave respectfully to represent,—that, coming as they do from a College which has long been known to the Christian community, as a fountain of a most destructive heresy, with professions of neutrality in relation to the fundamental doctrines of the Christian religion; which facts are accompanied with a train of circumstances which render it extremely probable, if not morally certain, that they are deeply imbued with, and highly in favor of, Unitarian sentiments;—we cannot, consistently with our duty to God, to the community in which we live, and to the youth of our country, either directly or indirectly support or encourage the school while under their auspices; as we conscientiously believe, that, in so doing, we should be instrumental in disseminating principles which strike directly at the root of the faith, as held by all the Christian denominations of this country.

Livingston Register.

The *Friends*, composing the New-York Quarterly Meeting, at its late session in this city, have divided. The division took place in consequence of a difference of sentiment on the doctrines of popular controversy of the present day. But on the division of the society it was found that the self-styled orthodox were heterodox, that is, greatly the minority. The Tolerants are said to be at least five to one of the Exclusionists. Should the Tolerants now proceed upon what is called orthodox principles, they would issue a bull against them, denouncing them as heretics, schismatics, and deliver them over to the torments of hell, for the glory of God and the good of the church. But we hope better things from such men as Elias Hicks, Edward Hicks, and Thomas Wetherell. We are informed that the venerable Elias Hicks, who is now rising of eighty, contemplates making an extensive visit through the Western States during the present season.

Gospel Luminary, June 12.

Schism among the Friends. The Poughkeepsie papers state that at a late monthly meeting of the Friends and Quakers in that place, two sets of delegates from New York appeared, one from each of the yearly meetings in that city, with separate epistles. A question arose as to which of these documents should be received; and it was finally determined that the epistle from that class denominated orthodox should be rejected—whereupon their delegates, and all of that party withdrew, and transacted business by themselves. Similar separations have taken place in many other places—the two parties declining to meet together for public worship.

Mr. Bush, the Presbyterian minister of Indianapolis, (Indiana) has renounced the confession of faith embraced by the Presbyterian denomination, and embraced the sentiments and opinions entertained by the *Christian Connexion*. The circumstance has created considerable excitement in that part of the country. It is expected that he will shortly be summoned before the Presbytery, to answer for his heresy. *Ibid.*

A meeting has been holden in Boston, for the purpose of taking into consideration the propriety and expediency of forming a Sabbath School Union in the Christian Connexion. After due deliberation, the meeting chose Mr. Joselyne and Mr. Emmons a committee to correspond with different Sabbath School teachers, on the subject of forming a General Union through the medium of the General Christian Conference, or by any other means that may be thought most advisable. *Ibid.*

Ministers and Wardens of Trinity Church, vs. *Stodder & al. under lease from King's Chapel.*—An opinion of the Supreme Court was last week delivered by the Chief Justice in the interesting case, arising under the will of Wm. Price, founder of the Price Lectures, setting aside the former verdict, which was *pro forma* in favor of the tenants, and ordering the cause to a new trial to ascertain some new facts. The new trial cannot take place before the next November term of the Court in this city.

Unitarianism in England. We are informed that Mr. F. B. Wright commenced, on Thursday Evening, April 17th, a Course of Lectures, on the History of Unitarianism and Unitarians, at the Unitarian Meeting-house Hunter-street, Liverpool, to be continued on Thursday Evenings. The first Lecture was introductory, including the evidences of the Unity of God afforded by Nature—The second Lecture was on the evidences afforded by the Holy Scripture of the Unity of God; to show that Unitarianism is the Doctrine of the Bible.—The following Lectures will be on the state of Unitarianism during the Apostolic age—thence to the Council of Nice.—Arianism—Socinianism, &c.—The history of Unitarianism from the reformation to the present time.—The state of Unitarianism in England;—in North America—the East Indies—on the Continent of Europe, &c. &c.

Christian Reflector.

Test and Corporation Acts.—The repeal of the Test and Corporation Acts is to be celebrated in London, by a gand dinner, and in other parts of the kingdom by similar rejoicings.

The Rev. Rowland Hill, who is now nearly 90 years of age, and his faculties but little impaired, spoke thus in his sermon on Sunday, 11th May, respecting the repeal of the Corporation and Test Acts: "I bless God that I have lived to see the repeal of this abominable act, which required you to take an oath that you had received the sacrament before you could hold any worldly office" He then alluded to the unanimous consent of the Bishops, and raised his voice, said, "bless the *old gentlemen*; I wish they may thus preach themselves to death—it is one of the most glorious deaths they can die, whilst engaged in the work of their Lord and master."

The Catholic Question. A powerful effort, and to all appearance one most likely to be successful, has been again made in the British Parliament in favor of the Roman Catholic claims. The passage of the bill for the repeal of the Test and Corporation acts, may be considered as propitious to the hopes of the Catholics; for that measure may be regarded as a step in advance, in point of liberality, of that which is now pleaded for. It appears indeed that a distinguished prelate of the church of England, Bishop Marsh, in a charge to the clergy of his diocese, the last year, urged the pernicious tendency of concession to the Catholics, on the accustomed ground that it was pregnant with danger to the established church, and that it *might even have the effect of bringing about the repeal of the Test and Corporation acts!* The greater evil having been already boldly incurred, the lesser need not much be dreaded.

SUMMARY.

Latest from England. The packet ship Silas Richards has arrived at New York, bringing Liverpool papers to May 24, and London papers to the 22d.

A conference took place on the 19th, between committees of both Houses of Parliament, on the Catholic Question, on which occasion Sir Francis Burdett, as manager on the part of the Commons, offered the following resolution:—

That it is expedient to consider the laws affecting his Majesty's Roman Catholic subjects in Great Britain and Ireland, with a view to such final and conciliatory adjustment as may be conducive to the peace and strength of the United Kingdom, to the stability of the Protestant Establishment, and to the general satisfaction and concord of all classes of his Majesty's subjects.

On motion of the Marquis of Lansdowne, it was agreed that the resolution should be taken into consideration on the 9th of June, and their Lordships be summoned for that day.

A report is in circulation, and is generally believed, that the Duke of Wellington has represented to the King, that the only condition on which he can continue minister is, that some arrangement must be made with the Catholics.

The East. The London Times of May 19, contains a copy from Hamburg paper of the Order of the day issued by the Emperor Nicholas at St. Petersburg, after having reviewed his guard, and conducted them with the Empress and the Grand Duke Michael out of the capital, in the midst of the enthusiastic shouts of the soldiers and the people.

The London Courier of the 22d has the following paragraph, dated four o'clock:—"We have just received the following important communication:—Count Pahlin, the Russian Governor of Wallachia and Moldavia, entered Jassy on the 7th, with 5000 men. The Russian army was to cross the Pruth at Galata on the 6th, and take immediate possession of Brailow."

The Provinces in the immediate vicinity of the scene of operations are declared in a state of war.—The Emperor has laid down special regulations for the government of the Principalities of Wallachia and Moldavia, so soon as they shall be occupied; but the most important part is the following hint of the future designs of the Emperor: All the other countries which shall be occupied in the sequel by our troops shall be placed under the administration of the Senator who is at the head of the Commissariat of the Army.

Nantucket Sheep Shearing.—The number of sheep assembled at the late shearing in Nantucket was about 12,000. The wool is worth from 20 to 25 cents a pound.

Newspapers.—There are now between 8 and 9 hundred Newspapers in the United States—having, on an average, perhaps, 800 Subscribers. Besides this, one single agent in Liverpool sends to this country 12,000 English newspapers annually, paying to the British government a duty of 200*l.* sterling per annum.

Deaf and Dumb.—They are now in the United States five institutions for the instruction of the Deaf and Dumb, viz. one in Connecticut, one in Pennsylvania, one in New-York, one in Kentucky, and one in Ohio. The number of pupils now at Hartford, is 132: including these, 262 have been educated at this institution, which has been in operation 12 years; and only three have died while members of it.

MARRIAGES.

In this city, on Wednesday morning, by Rev. Mr. Young, Lovell Walker, Esq. of Templeton, to Miss Lydia Loring, of Hingham; by Rev. Mr. Frothingham, Edward H. B. Barry to Mrs. Rachel B. Tilden; by Rev. M. I. Motte, Mr. Benjamin Brown, of Salem, to Miss Sarah H. Sumner, of this city; Mr. Hyman J. Smith to Miss Hannah Quimby; Mr. John Parry to Miss Priscilla Fellowes; Mr. Thomas A. Murray to Miss Eleanor B. Wright; Mr. Thomas Costlo to Miss Mary Ann Hobson.

In Brighton, Frederick Cushing, M. D. of Durham, N. H. to Elizabeth L. daughter of Rev. G. Foster, D. D. of Brighton.

In Salem, Mr. George W. Lamson to Miss Susan Wendell; Mr. Joseph Jay, Jr. to Miss Catharine Simonds; Mr. Charles Commodore Symmes to Miss Mary Ann Burdley.

In Portland, Mr. Edward Watson, of this city, to Miss Susan R. Jameson, of P.

In New Rowly, by Elder Robinson, Mr. John Kimball Jr. to Miss Sally Nelson.

In Wilton, N. H. June 27th, by Rev. Mr. Beede, the Rev. Warren Burton, of East Cambridge, Mass. to Miss Sarah Flint, of Wilton.

In New York, by Rev. Mr. Ware, S. W. Tobey, of the house of David Felt & Co. of Boston, to Miss Mary G. Stetson.

DEATHS.

In this city, Mrs. Martha Richardson, aged 64; Mrs Mary, wife of Mr. Ezra Trull, aged 49; Lucy Charles, aged 16 months; Matthew N. Robinson, 8 years; Charles Phillips, 1 1-2; Daniel Hazelboom, 6; George Burr, 4 mos.; Wm. Broadrick, 2; John Eliot, 45; William D. Cobb, 37; Richard Pierce, 92; James Newcomb, 31; Philip Woodward, 65; Patience Woodward, 40; Josiah Copeland; Mary McCurdy, 48; William McNamara, 38; David Spelacey, 34; Daniel Carter, 16; John Eliot, 45; William Johnson, 17; Elizabeth Stevens, 27; Mrs. Eliza, wife of James Morris, aged 22; suddenly, Mr. John Eaton, Jr. aged 49.

In Milton, Barney Smith, Esq. aged 65.

In Salem, Mrs. Elizabeth Warren, aged 41.

In West Bridgewater, Simeon Keith, Esq. aged 80.

At Monticello on Friday, the 20th inst., Col Thomas Mann Randolph, formerly Governor of Virginia.

In Washington City, Richard W Mead, Esq. the gentleman who presented the great claim on the U. States, under the Spanish Treaty.

PETER PARLEY IN EUROPE.

JUST published, THE TALES OF PETER PARLEY ABOUT EUROPE, with 60 Engravings.

☞ This Work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH,

July 5. 6t 141, Washington-st.

EVENING HOURS.

MUNROE & FRANCIS have just published, EVENING HOURS, Nos. 10—11—12.

Twelve Numbers of this interesting work for Sunday Schools, or for families, can now be had for one dollar. It has been highly commended as a book admirably adapted for giving children a knowledge of the Historical Parts of the New Testament, in familiar and easy dialogue; and mothers will find it a great assistant in *reading* of the *Scriptures* to their Children.

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none."

Stories from Scripture, on an improved plan, with elegant plates.—The Old Testament in one volume, and the New Testament in another. About thirty Stories in each volume.

These volumes have been got up in a better style than ordinary. The paper is good, the type large,—and the Engraving very fine. July 5.

The following valuable SCHOOL BOOKS, published in New Hampshire, are respectfully offered for the consideration of School Committees in this State, viz.—

ADAMS'S NEW ARITHMETIC.

From Mr. Carlton, Preceptor of Haverhill, Mass. Academy, formerly Tutor at Dartmouth College, to the author.

"Haverhill Academy, Jan. 12, 1828.

DEAR SIR,—The pupils under my care have made use of your New Arithmetic long enough to give it a fair trial; and although I was led, from a previous examination of it, to expect a rapid proficiency in acquiring a knowledge of both theoretical and practical Arithmetic, I am happy to state that the result has more than answered my expectations. It is decidedly an improvement in matter and form, and is far preferable to the generality of works of a similar kind. Instructors of academies and common schools have been so long used to the old *synthetic* method of instruction, that, unhappily, many are still strongly opposed to the introduction of the valuable works of Colburn; and I am glad you have so far humored popular prejudices, as to combine the inductive and synthetic modes of instruction. The ingenious division table is an improvement, and will be found to be a necessary preparation for the study of fractions.

Respectfully yours, OLIVER CARLTON.

DR. DANIEL ADAMS, Mount-Vernon, N. H.

THE SCHOLAR'S ARITHMETIC,
By D. Adams, M. D.

THE LITERARY AND SCIENTIFIC CLASS BOOK,
By Rev. Levi W. Leonard.

☞ This work has been highly recommended in the North American Review, the U. S. Literary Gazette, the Journal of Education; by Rev. Mr. Dickinson, of Walpole; Rev. Mr. Arnold, of Alstead; Rev. Mr. Hale, Preceptor of the Gardiner Lyceum, and by other eminent teachers.

From Professor Carter.

"EDUCATION.—We have examined with no ordinary degree of pleasure and satisfaction, a work handed to us by a friend, entitled "The Literary and Scientific Class Book, embracing the leading facts and principles of Science—by L. W. Leonard." It is a neat stereotyped duodecimo of about 300 pages, furnished with plates and diagrams explanatory of the contents. Within these narrow limits is comprised a body of useful information, which it is believed cannot be found equally compressed in any other volume. There is scarcely any subject connected with the great circle of the arts and sciences, which is not here made familiar, and presented to the young mind in the most attractive forms. Abstruse principles of philosophy are illustrated in the happiest manner, and the lessons of wisdom are embellished with the fascinations of taste and fancy. This work is designed to be read and studied by the higher classes in our common schools; and as such we warmly recommend it to the attention of the public, believing that a more valuable epitome of elementary knowledge cannot be found in our language. *N. Y. Statesman.*

LEAVITT'S EASY LESSONS,

For the use of the younger classes in Common Schools.

Rev. Mr. Woods, of Newport, N. H. says, "I am fully prepared to say it possesses excellencies decidedly superior to any work of the kind I have ever seen." Prof. Estabrooks of Amherst College says "It is, in my opinion the intermediate book which is needed." Rev. Dr. Willard, of Deerfield, and Professor Goodrich, of Yale College, have both highly recommended it.

HISTORY OF THE UNITED STATES
By a Citizen of Mass.

☞ For sale by the Publisher, JOHN PRENTISS, *Keene, N. H.* and by the Booksellers in Boston, Portsmouth, Exeter, Dover, Concord, Amherst, Hanover, and Haverhill Keene, July 5.

POETRY.

HAPPINESS.

One morning, in the month of May,
I wander'd o'er the hill;
Though Nature all around was gay,
My heart was heavy still.

Can God, I thought, the just, the great,
These meaner creatures bless;
And yet deny to man's estate
The boon of happiness?

Tell me, ye woods and smiling plains,
Ye blessed birds around;
In which of Nature's wide domains
Can bliss for man be found?

The birds wild carrolld o'er my head,
The breeze around me blew;
And Nature's awful chorus said,
"No bliss for man she knew."

I question'd Love, whose early ray
So rosy bright appears;
And heard the timid genius say,
"His light was dimm'd by tears."

I question'd Friendship—Friendship sigh'd,
And thus her answer gave:—
"The few whom Fortune never tried,
Are wither'd in the grave."

I ask'd if Vice could bliss bestow;
Vice boasted loud and well;
But fading from her wither'd brow,
The borrow'd roses fell.

I sought of Feeling, if her skill
Could soothe the wounded breast:
And found her mourning, faint, and still
For other's woes distress'd.

I question'd Virtue—Virtue sigh'd,
No boon could she dispense;
Nor Virtue was her name, she cried,
But humble Penitence.

I question'd Death—the grisly shade
Relax'd his brow severe;
And "I am Happiness," he said,
"If Virtue guide thee here."

[*Bishop Heber.*

MISCELLANY.

ANECDOTES OF WM. TYNDALE,
TRANSLATOR OF THE BIBLE INTO ENGLISH.

About the beginning of the sixteenth century, the Scriptures were so little known, that even the clergy themselves were often totally ignorant of them. Doctors of the most famous colleges have confessed that though above 50 years of age, yet they knew not what a New Testament was. Luther, the great reformer, never saw a Bible, till after he had taken a degree at the university: and Carlostadt, one of his associates, had been a doctor of divinity eight years, before he had read the scriptures. If such was the ignorance of the clergy, what must be the condition of the laity? "Darkness covered the earth, and gross darkness the people." Some, however, of the priests, of a more inquisitive turn than the rest, ventured to examine the pages of revelation; and in most cases, they soon discovered that the christianity of the Bible and the religion of the church of Rome were very different. Amongst these, William Tyndale, a person of great learning and integrity, seems, like Timothy of old, to have known the scriptures from his youth. After a long course of study at both the universities, which he pursued with great assiduity and success, he became tutor to the children of a gentleman in Gloucestershire. At this gentleman's table, many of the dignitaries of the Romish church were frequently entertained, with whom Tyndale had long disputations. As he drew his arguments from the word of God, and not from the decrees of the popes or councils, he was suspected of heresy; and the Catholic priests made several attempts to bring him into trouble; but the favor of his employer for a long time secured him from their machinations.

He appears to have been a man of warm feelings, though almost of child-like simplicity. One day he entered into conversation with a popish divine, who was accounted a very learned man. They soon found themselves involved in a dispute on some of the Catholic tenets; and Tyndale, pressing his adversary closely with arguments from the scriptures, forced him when he felt that he could not repel his attacks, to exclaim, "We were better to be without God's laws than the pope's." This blasphemous expression roused the indignation of Tyndale, and he boldly replied, "I defy the pope and all his laws. If God spare my life, ere many years are past, I will cause a boy who drives the plough to know more of the scripture than you do." To accomplish this laudable object, he determined to devote his chief attention to translate the Holy Bible into English; and after encountering much opposition and many dangers, he published the New Testament in his native tongue about 1527. Finding it unsafe to prosecute this great work in England, he had retired to the continent:—and the first edition was printed at Antwerp. It soon reached this country, and was eagerly sought after by persons of all ranks.

The fury of the Catholics was greatly roused against this book, which they were well aware would expose their errors. It was condemned by the royal proclamation, and ordered to be burnt publicly by the common hangman. This sentence was carried into execution with great diligence and zeal, by the interested ecclesiastics.

Amongst the most active of his enemies was Tonstall, bishop of London. He instituted a strict search for the New Testament in his diocese, and all he could discover he burnt in Cheapside. Having occasion to pass thro' Antwerp in 1529, this prelate employed an English merchant, resident in that city, to purchase all the copies of Tyndale's Testament which he could procure. The merchant being a friend of Tyndale's, knew that he was desirous of publishing a new and improved edition of the work, but through poverty was unable to meet the expense. He therefore hastened to the author, and informed him of the bishop's commission. Tyndale, considering this as an interposition of Providence, seized the offer with gratitude; and placed all the remainder of the first impression in the hands of his friend, who carried them to the bishop. His lordship pleased to have, as he thought, an opportunity of preventing the further spread of a book so hostile to his interests, paid a good price for them, and conveying them to England, consigned them to the flames. His triumph, however, was of short duration: for the improved edition was quickly completed and actively dispersed. The Catholics, astonished and confounded at the unexpected event, eagerly inquired who encouraged Tyndale, and supplied him with funds. But when they learnt that their great champion, the bishop of London, had furnished the expenses of the second edition, by purchasing nearly one half of the former impression, they prudently dropt the matter:—and the zealous prelate's disappointment occasioned no small mirth.

Tyndale proceeding with diligence in his great design, and having completed the translation of the five books of Moses, he proceeded to Hamburg, to publish them. But on the passage he suffered shipwreck, and lost all his books, manuscripts, and money. With great difficulty, he reached Hamburg, and immediately commenced the work afresh.—With the assistance of Miles Coverdale, another worthy exile for the truth's sake, he once more translated the Pentateuch, and publised it in 1530. He was proceeding with the remaining books of the Old Testament, when the malice of his enemies interrupted his progress. By the treachery of a pretended friend, in whom he placed great confidence, he was basely apprehended, and conveyed to prison. He was confined in the castle of Tilford for a year and a half, but his constancy was not shaken, nor his diligence abated. His labors were continued in prison, and he was made the instrument of converting the jailor and several of his family. In 1536 he was removed to Antwerp; where, notwithstanding the interference of many highly respectable persons in his favor, he was strangled and burnt. His concern for his countrymen engaged his last attention: his expiring words, being "Lord, open the king of England's eyes."

In the labors of this good man may be traced the origin of our present English Bible; as his translation has been the ground work of more succeeding versions. With what sacred fidelity he executed the work, may be collected from his own declarations to a brother martyr. "I call God to record, against the day we shall appear before our Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all in the earth, whether it be pleasure, honor, or riches, might be given me." *Gen. Bap. Rep.*

DESCRIPTION OF CALCUTTA.

Calcutta, when seen from the south, on which side it is built, round two sides of a great open plain, with the Ganges on the west, is a very noble city; with tall and stately houses, ornamented with Grecian pillars, and each for the most part surrounded by a little apology for a garden. The churches are not large, but very neat and even elegant buildings, and the government house is, to say the least of it, a more showy palace than London has to produce. These are, however, the *front lines*: behind them ranges the native town, deep, black and dingy, with narrow, crooked streets, huts of earth baked in the sun, or of twisted bamboos, interspersed here and there with ruinous brick bazars, pools of dirty water, cocoa trees, and little gardens, and a few very large, very fine, and generally very dirty houses of Grecian architecture, the residence of wealthy natives. There are some mosques of pretty architecture, and very neatly kept, and some pagodas, but mostly ruinous and decayed; the religion of the people being chiefly conspicuous in the Ganges, and in some ugly painted wooden or plaster idols, with all manner of heads and arms which are set up in different parts of the city.—Fill up this outline with a crowd of people in the streets beyond any thing to be seen even in London, some dressed in tawdry silks and brocades, more in white cotton garments, and most of all black and naked, except a scanty covering round the waist, besides figures of religious mendicants, with no clothing but their long hair and beards in elf-locks, their faces painted white or yellow, their heads in one ghastly lead hand, and the other stretched out like a bird's claw to receive donations; marriage processions, with the bride in a covered chair and the bridegroom on horseback, so swathed round with garlands as hardly to be seen; tradesmen sitting on the ground in the midst of their different commodities; and the old men looking on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild looking men with thick sticks, so unmercifully used as to undeceive perfectly all our notions of braminical humanity; attendants with silver maces, pressing through the crowd before the carriage of some great man or other; no women seen except of the lowest class, and even these with heavy silver ornaments on their dusky arms and ancles; while coaches, covered up close with red cloth, are seen conveying the inmates of the neighboring seraglios to take what is called "the air;" a constant creaking of cart-wheels, which are never greased in India; a constant clamor of voices, and almost constant thumping and jingling of drums, cymbals, &c. in honor of some of their deities; and add to all this, a villainous smell of garlic, rancid cocoa-nut oil, sour butter, and stagnant ditches, and you will understand the sounds, sights, and smells of what is called the "Black Town" of Calcutta.—The singularity of this spectacle is best and least offensively enjoyed on a noble quay, which Lord Hastings built along the shore of the river, where the vessels of all forms and sizes, Arab, Indian, Malay, American, English, the crowds of Bramins and other Hindoos washing and saying their prayers, the lighted tapers, which towards sunset they throw in, and the broad bright stream, which sweeps by them, guiltless of their impiety, and unconscious of their homage, afford a scene such as no European and few Asiatic cities, can at all parallell in interest and singularity.

Bishop Heber.

THE BURIED CITY.

There is a melancholy and almost appalling interest attending the progress of the exhumations made and making, at and around the site of the ancient city of Pompeii. After having slumbered, with all its riches and its once lively population, in a sepulchre of ashes and lava, for about eighteen hundred years, modern curiosity or cupidity has contrived that it should be "revisited with the glimpses" of the sun—a part of its hidden treasures have been brought to light, and "the secrets of its prison-house have been laid bare to the investigations of inquirers—its statuary and architectural ornaments have been extracted for the gratification of antiquaries and connoisseurs, and taken to England or elsewhere, to grace the halls and galleries of the virtuosi—every artificial decoration, and every rude utensil yet extricated, have been held up to the astonished eyes of the present generation, and tortured by description into all sorts of uses—and even the few natural substances discovered by the prying gaze of adventurous wonder-mongers, have been taken to pieces, analyzed, and subjected to the acids and alkalies and the fires of chemistry.

Among the last discoveries of which we have any account, which were made within the past year, are two glass vases, one containing oil, and the other olives. These have been chemically decomposed by a Neapolitan professor, who thinks he has detected some new principles, the effect of their long seclusion from the regions of light and air. The olives were found, it is stated, in a quadrangular glass vase with a large mouth—the oil in a vase of cylindrical form, narrow-necked, with a small handle. As might be expected, the oil was rather rancid, and the olives, at this distance of time, not altogether palatable. But the professor has made an elaborate and recondite report thereon, with a deal about oleic and margaric acids, acetic acids, and carburetted hydrogen gas—things unpleasant to think upon, as associated with the powers of our smelling or tasting organs.

But the following details, relating to excavations which have taken place near what is supposed to be one of the principal streets, as given by Mr. Ramage, an English gentleman, are somewhat more interesting—sufficiently so, at least, to be considered by us as worth transcribing, if not by our readers to be worthy of perusal.

In the street of the Arch the houses are large and more splendid. One of them has its front decorated with representations of baskets, carved in a greyish colored volcanic tufta, called by the Italians Tufta of Noce, from the quarries being discovered in the vicinity of that town. These baskets, exhibiting great accuracy of outline, are still in some parts covered with stucco, which had been applied to them, to furnish moulds for others intended to imitate the tufta. The cornice, formed of the same material, is lying on the ground, and furnishes a beautiful specimen of elegance in architectural disposition. On entering this house, we look across the atrium and summer parlor. At the bottom of the peristylium, there is a fountain encrusted with shells and glass mosaic, similar to the one excavated some time ago. Near the outer door there is a small staircase leading to the upper story, or rather, to the roof, as its diminutive size prevents us from supposing that the architect could intend it for any nobler purpose. The atrium is Tuscan, painted grotesquely with little flying figures on a red ground.—Among them the most remarkable are the figure of a winged female, with a garland of flowers in one hand, and a young boy in her arms. A little figure of a female in flowing drapery, with a palm branch in her hand, and a harp player seated at her instrument. In the summer parlor, enriched by a beautiful mosaic pavement, the walls are ornamented with a variety of fruit and richly plumed birds. The portico, furnished with only two rows of pillars, has on the opposite wall a representation of the same number of columns, corresponding with the real ones, and between them there are landscapes sketched with great spirit, and of a much larger size than any hitherto discovered.—These are chiefly views taken on the seacoast. On the left appears a large harbor, with several vessels at anchor. There is a building erected on a small island, united to the adjoining land by a singular bridge, which is approached by means of a stair, removable like a draw-bridge. In front is seen a two-oared barque, with sails exactly similar to those used at present in the bay of Naples. At the side of this there is a building constructed on some rocks in the middle of the water, with a fisherman seated, and in the act of drawing his net. Among many other sketches, there is one of a man on horseback, followed by a large dog, and wearing a hat which bears a considerable resemblance to those pointed ones which the peasants of Campania have at present. In the centre of the collonade, opposite the door, there is a fountain, in the form of a small altar, with its niche and top neatly decorated with mosaic and shells. In the middle of the semicircular basin of this fountain there was found, on a round pedestal, a little winged boy of bronze, with one hand raised, and embracing with the other a goose, which was in the act of flapping with its wings, and ejecting a stream of water into the basin. Towards the centre of the niche there is in the wall a scenic mask, from the mouth of which flowed another jet of water; and on the edge of the basin there was found another statue of bronze, three palms high, representing a fisherman seated, with a small basket of fish is one hand, and extending the other in the act of raising the net. From a rock completely encrusted with shells, on which the fisherman is seated, another jet of water has evidently been thrown. The features of this little figure are strongly marked, and full of expression. Besides a Caryatides of marble, there was found another figure of the same materials, representing a young fisherman asleep, and covered with a sailor's mantle, such as is generally worn by the fishermen of the present day. The remains of the leaden pipes, with their stop-cocks, are plainly to be seen. In this house there was also discovered a beautiful marble of Greek workmanship. *Boston Eve. Bulletin.*

HERCULANEUM.

The excavations of this ancient city have re-commenced, and it is expected that the architect entrusted with the direction of the labors, will be able to clear away entirely the rubbish, both from the exterior and interior of one of the theatres. Thus, a complete specimen of the antient theatre will be exhibited to the world.

COLOSSAL ICICLES.

In the very deep and narrow valleys which intersect a branch of the Black Mountains in South Wales, a very singular spectacle may be witnessed in the early spring months. During winter, the frosts, which are exceedingly severe in those elevated regions, produce vast icicles on the jagged and beetling rocks which overhang the valleys. Sometimes they are as large in diameter as the trunk of a tree, and have the appearance of long inverted obelisks. Detached from the rocks by the sun's warmth, these icy columns are dashed down in ten thousand glittering fragments along the cliffs, and have the appearance of huge pillars of diamonds hurled from some fairy battlements. It is delightful to gaze from a distance at these thundering masses, but it would be death to stand within reach of the enormous splinters that fly around on all sides as they fall.

TEMPERANCE.

RAISINGS.

It has been a common opinion for a number of years past, that the frame of a building could not be raised without the presence and aid of Col. West-India, Capt. New-England, or some one of their connexions. It has however been ascertained of late, that the idea was altogether a whim—that it had no foundation in reality. We hear from almost every direction, that meeting-houses and other heavy buildings are raised, without the assistance of these gentlemen or any of their relations. We presume in every such case there has not been wanting, previous to the raising, those who prophesied that the building could not go up unless they were at least invited. We are inclined to think that such prophets have a peculiar attachment to the gentlemen, and are unwilling to be separated from their society long enough to attend a raising. A meeting-house forty-four feet by fifty-five feet was raised in Augusta, on Tuesday the 10th inst. without the stimulating aid of the abovenamed individuals. A respectable farmer from a remote town, observed, not long since, that when he raised his corn house it cost him several gallons of Rum, but he had recently raised a large barn without a drop.

INTEMPERANCE.

I will make a suggestion to a portion of the community who suffer more, perhaps, from the evil, than all others. I mean wives and mothers. Would you know how to mitigate the evil?

First, then, never offer a drop of ardent spirit to a child as you value your future comfort. The deplorable habit of intemperance is, I have no doubt, contracted in thousands of instances in the years of infancy and youth, merely from having the dregs of flip and toddy, which the father and perhaps the mother have been comfortably enjoying; and perhaps as many more have been induced to the habit by the misguided prescription of a dose of rum and molasses, to relieve a trifling pain. If you wish your husband to abandon the use of it, never use any yourself; and never let a day pass without having a plenty of beer, or some other beverage in your cellar, which he can have as a substitute. He must be fixed in his habits indeed, if he did **not** take it instead of having recourse to the rum bottle.

A MECHANIC.

LIVES OF THE APOSTLES.

HILLIARD GRAY & CO. have just published, LIVES OF THE TWELVE APOSTLES, with Explanatory Notes. By REV. F. W. P. GREENWOOD, Junior Minister of Kings Chapel, Boston.

SHEET ISINGLASS, MICA, OR TALC.

CONSTANTLY for sale at Store No. 89, Cambridge, corner of Blossom-street, opposite Crombie & Mansur's Tavern, a complete assortment of the above article, of all qualities and sizes, suitable for Compass Cards, Lanterns, Stove Faces, &c. which will be sold very low. This article is far preferable, on many accounts, to horn, or any thing of the kind ever offered for sale in the United States. Its resistance to fire, being cheaper, and better calculated for Lanterns, Compass Cards, Stove Faces, &c. renders it one of the most useful articles for those engaged in the Lantern and Mathematical Instrument making business. A fresh supply of the above article just received.

Boston, June 28. ep. 6m

TRACT No. 3—SECOND SERIES—A. U. A.

ENTITLED "ONE GOD and ONE MEDIATOR," just published at the Depository, 72 Washington-street. BOWLES & DEARBORN.

June 28.

SWELLED BEAM WINDLASS BEDSTEAD.

CHARLES ADAMS, No. 422 Washington-street, Boston, a few doors south of the Boylston Market, on the opposite side, has constantly on hand the Patent Swelled Beam Bedstead, of various qualities, forms and prices.

The Swelled Beam in the Windlass Bedstead is indispensable, to prevent the sacking from sagging, and to keep the mattress or bed full in the middle. The operations are as follows, viz.

The Swelled Beam being much larger in the middle than at the ends, the sacking is thereby drawn tighter in the centre where the greatest weight comes, and is kept so by turning the beam from time to time, as occasion requires, as it gathers up most of that part of the sacking (the middle) which is attached to the largest part of the beam, and which of course requires to be most braced.

The following valuable testimonies in favor of this invention, have been inserted in the public papers.

From the Boston Medical Intelligencer.

"Since the erection of the U. S. Marine Hospital at Chelsea, the patients of this Institution have been provided with Adams' Patent Swelled Beam Windlass Bedstead; an article which, for comfort and convenience, has not been equalled by any invention for domestic purposes. The luxury of a tight sacking we are all aware of, but can rarely permanently obtain it.—By this simple contrivance, if a patient is unable to be raised from his bed without distress, and the sacking becomes loose, as is always the case in new bedsteads, by turning the beam with the lever this inconvenience is more easily remedied, even with the weight of the body and bedding on it, than in the common bedstead divested of all its load. Other conveniences are also to be found in it. Having no hiding places for bugs, they cannot lie concealed in it, as no screws are employed in its construction.

"To the well it is equally a luxury and a means of preserving health, which no one will voluntarily relinquish after having experienced its pleasant and salutary effects."

From the Boston Daily Advertiser.

"The improvement in this Bedstead consists in a mode of straining the sacking in such a manner, as to dispense with the use of screws, and as to make the bedstead more firm, and the sacking much more tight, than it is possible to make it in the common mode of construction. It is also less likely to get out of repair, than those in common use, and is so simple that it may be taken down, and put up, and strained to its greatest tension, in a very few moments. We saw one of them taken entirely to pieces, put up again, and perfectly strained by two persons, in less than two minutes. It is easily taken down or put up by a single person.—They are made in a very neat style of workmanship, and are susceptible of any degree of ornament."

Boston, June 21. 4t

BILLERICA ACADEMY.

THE Summer Term for Lads at this Institution will commence on Monday, June 9. A few more Lads can be accommodated with board in the family with the Preceptor. The Female Department is already open, under the care of Miss *Bathsheba Whitman*. A few more Misses can be accommodated with board in the family with the Preceptress.

JASON WHITMAN, *Preceptor.*

Billerica, May 31.

ATHENEUM No. 6, VOL. III.

JUST published by JOHN COTTON, 184 Washington-street, "The Atheneum; or Spirit of the English Magazines."

CONTENTS.

Sketches of Contemporary Authors, No. II.—Mr. Wordsworth: John Rose, the Gauger; The Murder; The coming of Spring; I'd be a Poetess; Summer Moon; Rural Scenery; Prince Ypsilanti; The Man with the Mouth; The Sexton of Cologne; To Mrs. Hemans, on her intended publication, entitled "Records of Woman"; Song; Life and Voyages of Christopher Columbus; Varieties. 3t. May 21.

LADIES' MAGAZINE.

JUST published, by PUTNAM & HUNT, the LADIES' MAGAZINE—for June, 1828—No. 6—Vol. I. Conducted by Mrs. Sarah J. Hale.

CONTENTS.

Original Miscellany. Dress.—J.; Sketches of American Character, No. 6—The Poor Scholar; Female Influence—P.; Catharine Talbort—S.; The Good Match.

Literary Notices. The Legendary; Coming Out, and the Field of Forty Footsteps; Sketches of the Wallington Family.

Original Poetry. Burial of a Motherless Infant—H.; To Ellen--Imlac; Remembered Words—Cornelia; Stanzas—A. M. W.; Filial Tribute on a Birth-day—K. N. H.; The Aged Christian's Deathbed—Elizabeth; Ascutney. June 21.

MR. PIERPONT'S SERMON.

BOWLES & DEARBORN have just published a Discourse delivered before the Ancient and Honorable Artillery Company of Massachusetts, on the celebration of their 190th anniversary, Boston, June 2, 1828, by John Pierpont.

June 14th. 3t.

CHRISTIAN REGISTER.

ALL communications, as well as letters of business relating to the Christian Register may be addressed to DAVID REED, Boston.

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☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity

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